

# JOHN HART, D.D.



1 Pet. 1.24,25. All flesh is as grass, and all the glory of man is as the flower of grass: the grass withereth, & the flower thereof falleth away, but the word of the Lord endureth for ever. And this is the Word which by the Gospel is preached unto you.

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Christ's First

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# SERMON.

O R,

The absolute Necessity, Gospel Duty,  
and Christian Practice of Repentance, O-  
pened and Applyed, by a godly able and  
faithful Minister of Jesus Christ.

Wherein is Discovered what Repentance  
is, and also the great Necessity thereof to Sal-  
vation : with the great folly and desperate  
madness of all those that delay and put off  
Repentance unto a Sick-Bed, or Old-Age.

Together with the great Benefit, Joy and Con-  
fort that shall be to the Souls of all those that truly  
and truly Repent.

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The Externe Edition, with many Additions.

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Mar. 4. 17.

From that time Jesus began to Preach and to say,  
Repent for the Kingdom of Heaven is at hand.

Luke 13. 3.

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Except ye Repent, ye shall all likewise perish.

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and T. Pilling,

County Library

# THE SWAN



# CHRIST'S first Sermon:

O. R.

The absolute Necessity, Duty and Christian Practice of Repentance.

Mat 17, 30, 31. The times of this Ignorance God winked at, but now commandeth all men every where to repent: Because he hath appointed a Day, in which he will judge the World in Righteousness.

**T**HE Beloved Apostle Saint Paul, in his Epistles, rebuked, and abhorr'd to take with the Superstitious Athenians from their Idolatry and Worshipping of Earthly Glory, Gods of Silver and Gold, which indeed are no Gods; but the works of Men's hands; And then he doth, first by rebuking them of the folly of their Idolatry; and then secondly, in laying before them the power and goodness of God,

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in making and preserving the World, and all things therein. God (saith he, in the beginning) made the World and all things therein, and is Lord over all, and gives to all life and breath, and all things; and in him we all live and move, and have our being; and is he that hath set the bounds of our Habitation. Therefore (saith he) you need not to think that the God-head is like unto Gold or Silver, or Stones, graven by Art, or Mans device; for God is Lord both of Heaven and Earth, I, but these Idols (like some now a days) we did as our Fore-fathers did, they worshipped such gods as these, and we are of the same Religion as our Fore-fathers were. But, saith the Apostle, this was ignorance in Ignorance, and the time of this Ignorance God minded of: your Fore-fathers had not the light of the Gospel, they never heard of Jesus Christ: But now (saith he) Christ is preached, and the light of the Gospel shines forth unto the World, therefore now ye must repent and run from these Idols and serve the living God. Now God commands all men every where to repent, & although God in former past suffered all Nations to walk in their own ways: Now will he sent us to Preach Christ unto you, that you should run from these Vanities, and serve the living God. If your fore-fathers sinned, it was through their Ignorance and want of knowledge.

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knowledge of Jesus Christ: but if you sin and go on in your Idolatry, it is through willfulness, and God will be revenged on you. In the world you may observe these four things. First, a Duty Commanded, and that is Repentance. Secondly, the Commander, and that is God: God Commandeth. Thirdly, the persons to whom this Command is enjoyned, and that is all Men, every where, high and low, rich and poor; all the world over. Fourthly, and lastly, the time when, and that is now; now God commandeth all men, every where to Repent; now, in these times of the Gospel: To day if you will hear my voice, saith God, in Isa. 95. 7. From the World's first opening, I shall give you these four Practical Observations. The first is this, That Repentance is a needful and necessary Duty commanded by God. Secondly, That every Man and Woman in the World is bound to Repent. Thirdly, That the Doctrine of the Gospel is a Doctrine of repentance. It was Christ's first Sermon, as you may see, Mat. 4. 17. Jesus began to preach and to say Repent. Fourthly, and lastly, Observe from the World's that God expects more and looks for more from Men under the Gospel, than from those who never heard of the Gospel. These four Observations are all of them very clear, from the World's of the Earth. I shall only therefore give you some few further proofs of them from Scripture, and

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so proceed in the opening and handling of the first Observations; and from thence I shall draw sundry Practical Uses, which I shall endeavour, by God's assistance, to apply home unto your Soul. I shall therefore joyn the two first Observations in one entire Proposition, thus; That Repentance is a needful and necessary Duty, commanded by God; and that every Man and Woman in the World is bound to repent, Except ye Repent (with Christ, Luke 13.3.) ye shall all Perish. And 2 Pet. 3. 9. God is not willing that any should perish, but that all should come to Repentance. As I live saith the Lord, Ezek. 33. 11. I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. Turn ye, turn ye from your evil ways; for why will ye die O house of Israel. And in Mat. 3. 2. Repent for the Kingdom of Heaven is at hand. And so likewise in Acts 2. 38. Repent and be Baptized every one of you in the name of Jesus Christ, for the remission of sins. Repentance is needful for all, there are none so wise, none so learned, none so holy, but stand in need of Repentance. In many things (saith St. James) we sin all, Jam. 3. 2. And in Rom. 23. All have sinned. Young ones have sinned, and therefore have need to repent, and that becomes, least as St. Paul saith, Heb. 5. 14. Through the deceitfulness of Sin, their Hearts be hardened. Its good for young ones, yea its

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the best course they can take, as Solomon saith, Eccles. 12. 1. To remember their Creator in the days of their Youth; and not to put off Repentance unto old Age, or the Death-bed, for then it may be too late: For although true Repentance is never too late, yet late Repentance is seldom true. It is a good Observation of a Holy Man; said he, speaking of the Repentant Thief. God saved one at the last hour that none might despair, and but one, that none might presume; Thou that wilst not repent when thou maist, let me tell thee God will not give thee time to repent hereafter, when thou wouldest: Dost thou think to do that in thy old Age, which thou wilst not do in thy youth? Canst thou do that in one hour on thy Death-bed, which thou art not able to do sufficiently in all thy life-time? And then likewise old Men have need of Repentance, they have lived a long time in Sin, and have long enough, yea, too too long neglected Repentance: Young men may die soon but Old men cannot live long; therefore both young and Old have need to Repent, that they may make the remission of their sins, Mark. 1. 4. And in your better understanding of this great and most worthy Duty of Repentance, I shall affirme to you what it is, and what briefly. Repentance is of two sorts, either real or unfringed, or else seeming and hypocritical: seeming Repentance that is common to foolish men, and is altogether Utterly

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Get arising from the accusations of these own Consciences, such a Repentance as this, that of Judas; and then there is a real and unfeigned Repentance, which doth properly belong to the Godly; and this is likewise of two sorts: Legal and Evangelical. Legal Repentance that comes from the Law, giving us the light of our sins and our misery by sin, the Law is our School-master to bring us to Christ. Gal 3. 24. But Evangelical Repentance, that springs from Faith in Christ, and carries out the Soul unto Christ, in opposition to every sin: and to forsaking of every evil way: Repentance then I shall thus describe: I say Repentance is a gift of God, by which a Believing Sinner being cast down in the sight and sense of his own sins, doth utterly forsake and abhor all his former ways, and turns to the Lord with a perfect heart.

I say. It is a gift of God, that which comes from God and not from Nature, its a flower never grew in Natures Garden, neither Breeding, neither Art nor Learning, nor any other sublunary power or qualification, is able to merit Repentance; true Repentance comes from above. Every good and perfect Gift (saith St. James) cometh from above, Jam. 1. 17. Which doth not grow here below, but comes down from the Father of Light. The Apostles, Act

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Act. 16. glorified God, that to the Gentiles he had granted Repentance unto Life. Repentance is the quickning of a dead Soul, and therefore must be the Gift of him who is the gift of all Life. We are all of us by Nature dead in sin and trespasses, Ephes. the 2. and 1. A Man by nature is no more able to perform an act of true Grace, than a dead person in the Grave is able to do an act of Justice. They that live in sin (as say, Paul saith of the ~~Wise~~ that lives in pleasure, 1 Tim. 5. 3.) are dead while they live. Repentance then is the gift of God. Acts 11. 18. God granted Repentance unto life. So in 1 Tim. 2. 25. the Ministers of God are required to instruct those that impose themselves with meekness; if God peradventure will give them Repentance to the acknowledgment of the Truth, that they may recover themselves out of the Snates of the Devil. It is said of Christ, Acts 5. 3. 1. He is exalted to be a Prince and a Saviour, to give Repentance unto Israel. Faith and Repentance are supernatural works; and we may as well create new Heavens and a new Earth, as do these acts of our selves, it is God alone that works them in our hearts, by the efficacious operations of his Spirit, 2 Cor. 3. 3. We are not sufficient of our selves, to think any thing as of our selves, but it is God that worketh in us both to will and to do, of his good pleasure, Phil. 2. 13.

Secondly,

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Secondly, Repentance is a change, first of Heart, then of the whole Man: there must be a new Heart and a new Man, a new Life and a new Head: all things must be new where Repentance is. If any man be in Christ (saith the Apostle, he is a new Creature, 1 Cor. 5. 17) Repentance makes a Man a new Man, and it is in the power of God to renew our Hearts: neither Angels nor Men are able to do it. Jer. 31. 18, 19. saith Ephraim, Turn thou and I shall be turned; for thou art the Lord our God; Surely after that I was turned I repented, and after that I was instructed, I smote upon my thigh; I was ashamed, yea, even confounded, because I did bear the reproach of my Youth. Is the Character of a true Repentant it is the Heart that must change our Hearts; it is he only that can give us new Hearts and take from us these hearts of stone: it is the Lord that must pluck us out of the Snare of the Devil, and pull down the strongholds of Sin in us; if God do not turn us we shall never be turned. After that I was turned, I repented, saith Ephraim. But I proceed to the Description of Repentance.

It is a gift of God, I say, whereby a believing Sinner turns from all his sins unto God: I say a believing Sinner, because Faith must first appear and go before Repentance, for none can truly Repent, but he must first Believe; this is

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of a Sinner that which we call Legal Repentance which may cause a Sinner to fly out with a kind of abhorrence, and it may be to loath them with a kind of abomination: it is possible a wicked man may repented that ever he knew what sin meant, or that ever he would do with sin; all this may be, and yet no true Repentance because no true faith; for true Repentance causes a hatred of sin, as it is displeasing to God, as well as hurtful to our selves, yea, it hates sin as hell, yea, worse than hell it self, which cannot be in an unbelieving Soul. It must not be denied but that Repentance is a saving Grace, and if so, then none can partake of this saving Grace, till he first be united unto Christ, the fountain of all Grace: so then faith must needs be with Repentance.

Secondly, where true Repentance is, there will be a change hovering in the whole Man, and a turning, first, in our selves; secondly to God; thirdly to Man. An unrepentant Sinner is out of himself, and he is not only out of his way, but out of his wits. In Luke 15, 17. when the Prodigal came to himself, he said, rather I have sinned: this is the first step to repentance, self-judging. Secondly Repentance is a returning to God. If thou wil return, O Israel, saith the Lord; return unto me, Jer. 4, 1. The Grace of Repentance is suitably expressed by this act of returning to God, and they who did not repent,

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are said to return to God. In Amos 4. 1. saith, Notwithstanding I have given you cleanness of teeth, & want of bread, yet have you returned; notwithstanding I have withheld rain from you and smitten you with blasting and mildew, and sent among you the pestilence. Notwithstanding I have slain your young men by the sword, and overthrown some of you as I verthrew Sodom and Gomorrah by fire, have you not returned unto me saith the Lord. Repentance is a turning from sin to God; it turns men from God, and draws the Soul into the ways of death, Jam. 1. 14. A man is drawn away of his own lusts and enticed; drawn away from God and from the truth of God; but when once Repentance comes, he turns back again, he changes his mind then, and abhors himself for what he hath done, Job 42. 6. I abhor my self and repent (saith Job) in dust and ashes. The Prodigal was drawn away from his Fathers house through his own lusts, and yet at last he returned first to himself, secondly to his Father, Luke 15. 17. When he came to himself he said, I will arise and go to my Father, and say unto him, Father I have sinned against Heaven and before thee, and am no more worthy to be called thy Son.

Sinners are said to be mad, but Repentant sinners bring Men to their right wits again: an impudent sinner is a mad Man, a mere

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Men; who but a mad Man will run himself  
cleanly into the fire, as every wicked Man  
on earth; he runs headlong to Destruction; but  
even Repentance turns men from this madness. In  
Acts 16. 18. it is called, A turning of Men from  
darkness to light, and from the power of Satan  
unto God, Sin is a darkness, and when Men sin  
as they know not what they do, but Repentance  
lights Men, and sets them at liberty. In  
Acts 20. 20. Repentance and turning to God are  
put together, they are one and the same, the one  
cannot be without the other; but it is not any  
turning that doth this, but it is a turning of the  
mind, and a turning of the will and affections:  
so that Men that are turned are turned  
wholly from sin and wickedness unto God, Joel  
2. 12. Turn unto me (saith God) with all your  
Heart: If it be with a piece, it is nothing worth,  
it is altogether deceitful.

Thirdly, Repentance is a returning to Men;  
we must not be ashamed to acknowledge our  
faults one to another, James 5. 16. Confess your  
faults one to another, and pray one for another.  
If we have done any Man wrong, we ought to ac-  
knowledge it. It is so then that Repentance  
comes from Faith in Jesus Christ: and turning  
Men from Sin unto God, then I observe, that  
there are many in the world, who as yet never  
knew what true Repentance meant; because  
they

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they are yet in Unbelieve and without Faith, w  
out which there can be no Repentance : Men  
may cry bitterly, and humble themselves in Earth  
Cloth and Ashes, as Ahab did : Men may  
have the horrours of Hell in their Conscience  
as Judas had : Men may Reform many things  
that are amiss, as Herod did, and yet being Un  
believers, they are still in the state of impenitency.  
It is an Insalable Demonstration, That they  
ever yet truly tasted the Love of God, in the po  
don of their sins, who dare presume to take liberty  
to sin, or delight themselves in any sin whatsoever.  
They that truly believe cannot, dare not allow  
themselves in any sin : for as Faith purifies the  
Heart, so Faith and Repentance keeps the Heart  
pure, and makes the Conscience tender : and the  
more pure the Heart is, the more will it abhor  
from all things that are evil.

Then secondly, is Repentance the gift of  
grace of God, whereby a believing Soule being  
humbled under the sight and sense of his sins  
doth truly return to God? Then we may observe  
That where true Repentance is, there is also Pe  
nance for sin. It is not possible that ever  
any Soul shoud truly Repent, that is not  
humbled and cast down in the sight and sense  
of his sins. Turn unto me (saith the Lord) with  
your heart, with fasting, with weeping, and with  
mourning, Joel 2. 12. The Ninevites when they

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Repented, they humbled themselves from the highest to the lowest; and this also sheweth us, that the greatest part of Men and Women in the World never yet truly Repented, because they were never yet truly humbled: It is not every kind of sorrow that works Repentance, but as it is in 2 Cor. 7. 10. only godly sorrow worketh repentance never to be repented of. And as there may be a counterfeit Repentance, so there may be a counterfeit Humiliation: The signs and marks of true humiliation are these. First, the Soul that is truly humbled for Sin, is very free in confession of Sin; and the Scriptures tell us, that those that have been most humbled for Sin, have been the freest in confession of their sins. David, Nehemiah, Job, and others; Psal. 51. 3. Lest David, I acknowledge my transgressions, and my sins are ever before me. And this confession of Sin will be in some measure suitable to our humiliation; if our sorrow for Sin be sincere, our confession will be so too; therefore all those who are least afraid to commit Sin than they are ashamed to confess Sin, were never yet truly humbled for Sin, neither shall their Souls reap any benefit by it. Prov. 28. 13. He that covereth his sins shall not prosper, but who so confesseth and forsaketh them shall find mercy. They that will not find out their sins to confess them, to be sure one day or other their sins shall find them out.

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out to torment them : If Sin find us not out in  
youth, it will find us out in Age ; if it find us  
not out in health, yet it will find us out in sick-  
ness : If it find us not out in Life, yet it will find  
us out in Death : if it find us not out in Death,  
yet it will find us out after Death, in the day of  
Judgment : either one time or other our sins will  
find us out, Numb. 25. 33. Your Sins (saith  
God) shall find you out.

Secondly, Godly sorrow and Humiliation for  
Sin, causeth the Soul that is humbled, utterly to  
loathe and abhor, and hate Sin : Ezek. 20. 43. Ye  
shall remember your ways and your doings,  
wherein you have been defiled, and ye shall loath  
your selves in your own sight for all your evil  
that you have committed. Sin is odious and  
hateful to an humble Soul. I abhor every false  
way (saith David) Rivers of tears run down mine  
eyes, because men keep not thy law, Psal. 119.  
136. 164. Nature may teach a man to loath Sin  
in others, but 'tis only grace that teacheth us to  
abhor Sin in our selves. When Judah, Gen. 37.  
24. heard that his Daughter Thamar had played  
the Harlot, he presently cast sentence of Death upon  
her : Bring her forth (saith he) that she may be  
burned : But when he saw by the pledges that the  
Sin was his own, Judah was then silent, no man  
dareth burn her then. A soul truly humbled  
will hate Sin where'er it is, especially in his  
own

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Howebothe men will fly from benemous and hurtful creatures wheresoever they are, especially if they be near them, because they are then in most danger to be hurt by them, all the tins of the world cannot do a Soul so much hurt as his own sins; then they that do not hate sin in themselves are not truly humbled for sin.

Thirdly, he that is truly humbled, is willing to take shame to himself; the humble Sinner is willing to be ashamed of his folly; Ezek. 16.63. That thou mayest, remember and be ashamed, and never open thy mouth more, when I am pacified towards thee for all that thou hast done; said the Lord.

Fourthly, a true humble Soul will be willing to receive the Word of God with all readiness: What is the reason men are no more humbled for it? surely this, because they despise or neglect the Word of God, which is the only means to sin humillity: the humble penitent Soul is the most tractable and teachable Soul in the world, no he above all others is willing to embrace the Word of God.

Fifthly, a true humble Soul is ready and willing to put in practice all those virtues which he hath formerly learned out of the Word of God: when Paul was once truly humbled, he confessed not any longer with flesh and blood; but laying aside all carnal reasonings, got on that

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nowly in his work of Preaching the Gospel : Gal. 1. 16. Thus you may see that where true Repentance is, there is also a true Humiliation and sorrow for sin ; then every one learn to be humbled, and that betimes ; for as women, the longer they are i'ce they bring forth Children, the harder is their labour : even so they that put off Repentance to old Age must expect the soore trav'el. Lamentably are they mistaken, who put off their Repentance to their old Age : is it likely that the paine and weakness of old Age will be any advantage or ease to thy Repentance ? Rev. 16. 19. Ies said, that at the pouring forth of the fourth Viol when God smote the Inhabitants of the Earth with a ichorching heat, that they blasphemed the name of God and repented not. It is a woful thing to putt off Repentance to a pained body or to a sick bed : pain in its nature is rather to blaspheme and turn from God, then to return to God, and is very common that sick persons either repent not at all, or if they do at the best their Repentance is but a sickly Repentance : sickness doth only abate and restrain the power of Mens Lusts ; it never destroys the life of sin, Death it self cannot kill sin ; whilst Mens sins live when they are dead, the grave can not consume them, nor the fire of Hell : the sin of unbelivers remain not only in their guilt, but in their power to all Eternity.

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Is it so then, that Repentance is a turning from sin unto God, then I observe, That there can be no true Repentance where sin is delighted in: he that liveth in the love and practice of any sin, knoweth not what Repentance meaneth; for Repentance takes off the Heart from the love of sin, and worketh it to such a dislike of sin, that it abhors the very occasion of sin; if sin comes any tellis a gracie oars penitent Soul of the pridis and pleasures of sin, O saith a gracious heart, the sweetnes will probe bitternes in the lat-  
ter end. True Repentance takes off the Heart from all sin, as well small as great, not from some few sins, but from all sin; for he that turns not from all, turns from none in truth, and it is not enough to turn from all sin, but we must turn from the commands of sin and Satan unto the commands of God; from Worldliness, to prablenly-mindedness; from Pride to Humility; from Hatred and Envy to Love: the Tree that bears not good fruit will be hewn down and cast into the fire, as well as the Tree that bears ill fruit. I beseech you therefore brethren in the bowels of mercy, for the Lords sake I entreat every one of you that desire to be saved, that you would turn away from all your Iniquities, and that speedily, lest your Repentance be too late: and to this end, be earnest with God by Prayer, for the assistance of his Spirit in the

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subduing of thy sins, and cast thy self wholly upon the Lord.

Every true Penitent is wholly the Lord's, the desire of his Soul is to God, and to the remembrance of his Name: with his Soul he desires God in the night, and with his spirit within him: he seeketh the Lord in the Morning, Isa. 26. 8. 9. He is now a constant suitor at the Throne of Grace, and with full purpose of heart he cleaveth to God, and loveth the place where his Honour dwells, Psal. 26. 8. All his desire is to know more of God, and how he may love him more and serve him better; the service and servants of God, how joyful are they to his Soul. He takes all opportunities of doing good, he keeps his Heart with all diligence, and the door of his lips, that he offend not with his Tongue, Psal. 39. 1. His heart is so inflamed with the love of God, that he endeavours with all his might to shew forth the praises of the Lord. By which it appears, that a turning to God, is not barely a turning from sin, but a practising of good, and walking upright before the Lord in all well pleasing all our days.

Is it so then, that Repentance is needful and absolutely necessary for all persons; in what sad condition then are the greatest part of men and women in the world, who as yet are grieved from true Repentance, as light is from darkness.

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and yet poor Souls, they smoothe themselves up with this conceit, that God is merciful, and they hope to be saved as well as the best, and they thank God all is well with them; and yet notwithstanding they never repented of their sins: true repentance, is a grace almost out of fashion in these self-conceited times, wherein mens minds are so much running after novelties and outward formalities, but the power of Holiness, and the Doctrine of repentance and self-mortification, these are not minded; nay by many are accounted Legal and altogether needless.

There are three sorts of people that I shall have occasion to speak of in the use of this point: and the first are such as altogether abhor repentance; the second are such, as although they acknowledge Repentance is needful, and necessary for others, yet think that they themselves have no need of it; and the third sort are such as do confess, that Repentance is needful even for themselves as well as others, but not yet; its time enough hereafter, there's no such hast of it. And I hope in the handling of these three sorts of persons, I shall make it appear that Repentance is needful and necessary at all times for all sorts. Having done this, I shall inmode some lies that hinder Men from Repentance, and so give you some few Months to stir you up to repentance; and then to wind up all

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### In a few Words of Application.

I begin with the first of these, those that abhor Repentance; and they are willful Sinners, such as go on in sin, and make it even their trade to sin: willful, desperate, and dissolute wretches, that laugh at Repentance, who declare their sin as Sodom, and hide it not, Isaiah 3. 6. Who will not be brought to abandon their wicked ways, but go on still in Swearing and Cursing, Lying and Blaspheming, Whoredom, Drunkenness, and all uncleanness, and this with greediness, as the Apostle saith, Who mock at Faith and Repentance, as those Scribes did in 2 Pet. 3. 4. These are they as St. Peter saith, 2 Pet. 2. That walk after the flesh in the lust of uncleanness and count it pleasure to riot in the day time: whose eyes are full of Adultery, that cannot cease from sin: O but the latter end of these men is worse then their beginnings. How many wicked wretches are there, that live as if they had made a Covenant with Death and Hell, and were at an agreement with the Devil, who had rather hazard their Souls than leave their sins, who as if there were neither Heaven nor Hell, run on from one sin to another. Come (say they) we will fetch Wine and fill ourselves with strong drink, and to morrow shall be as this day, and much more abundant. But Isa. 56. 12. Woe unto them (saith the Prophet) they

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they have rewarded evil to themselves, How little do these men think that God will one day wound the hairy cald of such as go on in sin: and that tribulation and wrath, indignation and anguish shall be upon every Soul that doth evil.

Rom. 2. 9. Let men slight Repentance never so much, a time will come when they shall repent but that too late, even in Hell fire for ever. For sin must be repented of, if not on Earth, yet in Hell; and if you will not loath your Companions in sin here, you shall loath them in Hell hereafter, your poor Companions, and your harlot Companions shall loath one another in Hell: then these bloody wounds shall bleed which you have given your souls in the days of your jollity and pride, and in times of your desperate Impieties, when nothing but wrath and horror of Conscience shall appear before you, then those sweet morsels of sin which have been as sweet as Honey to your lustful appetites, shall be vomited up as the bitterest and loathliest things in the World. Consider this all ye that forget God, lest he tear you in pieces, and there be none to deliver you. Psal. 50. 22. Be willing to forsake your sins, for sin and the Soul must part, or else Hell and the Soul shall meet together: The wicked shall be turned into Hell, and all the Nations that forget God. Psal. 9. 17. O that you would seriously lay these things to heart, and now, even now in this your day, that

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that ye would know the things that belong to your Everlasting peace. To day if you will hear my voice (saith God in the 95 Psalm) harden not your hearts. Slight not, scorn not, will not the good Word of God, that invited you to Repentance, but break off your sins by Repentance, and turn to God in Righteousness.

And now for the second sort, and they are such as think they need no Repentance: and they are such as are either morally civil, and honest before men; or else formal and hypocritical professors, who seem to be and are not, who profess God with their Lips, but deny him in their Lives: O they have no need of Repentance, they are no Drunkards, nor Swearers, nor such like: God I thank thee (said the proud Prodigal) I am not as other men are, extortioners, unjust, Luke 18. 11. These are such as profess God and know much of the mind of God, and therefore have no need of Repentance, they are guilty of no sins to repent of. But of these it may said as Peter said of Elizias the Sorcerer. Act 13. 10. That they are full of subtilty, and enemies to all Righteousness, who never yet knew what sin meant. For they that think they have no sins left to repent of, is a clear argument that they never yet truly repented themselves of any one sin at all, but that they are still in the gall of bitterness, and in the bond of Iniquity.

## Christ's first Sermon.

For Repentance is a continued act, and a Grace that must have its daily operation, as Faith and Love must continue, so must Repentance; when once the rocky Heart of a Sinner is smitten by God, the water of Repentance will abundantly flow; sincere Repentants cannot content themselves with one act or two of Repentance, but they must daily renew their repentance; for Sin will renew, so must repentance; renewed Sins must have renewed repentance, till we have done sinning (and that will not be till we have done living) we must not have done repenting: if there be a leak in the Ship, the water must be pump't out, else the Ship is in danger of sinking: we are leaking vessels all of us, yea the best of us Sin leaks in daily, and is renew'd daily, and there must be the pump of Repentance to carry it out daily, else our Souls will be in danger of sinking. And for the other sort who think they had Repentance, they are pure moral honest Men; who live in a course of chastity, and take their penny to be as white as any others, these are as good as the best, and therefore have no need to be any better; they are not desperately wicked as many are; they are no Blasphemers, nor Drunkards, they go to Church and give every Man his due, and are loving to their Neighbours, and what need any more: It is true, these things are necessary, and are acquired in a Christian

## Christ's first Sermon.

man: but yet civility without activity, at best is but gilded Atheism; morality and seeming vertues are but gilded sins and glittering abominations: the Lord seeth many a corrupt, base, stinking heart under a civil coat. If civility and morality would have served the turn, then the Pharisées would have gone to Heaven before any other: they were civilly honest, they were no Swearers nor Drunkards, they payd Tithes, and gave Alms, and prayed often; and carried themselves so exact in the World, that it was thought that if but two persons in the World should go to Heaven, a Scribe should be one and a Pharisée the other. But what said Christ? Mat. 5. 20. Except your Righteousness exceed the Righteousness of the Scribes and Pharisées, ye shall not enter into the Kingdom of Heaven. And their Righteousness far exceeded our Righteousness, of all our moral honest men: Let a man be never so honest in outward appearance, let his carriage and behaviour be never so spectious and plausible in the sight of the World, let him be never so exact and just in his dealings with men, yet if he be not renewed in the spirit of the mind, he is never the better for this. If he be not a sanctified Christian, the word of Truth never as yet came home to his Soul in the power of it; he is still in the state of nature, and without God, and as far from Repentance and Salvation,

And

## Christ's first Sermon.

And then there is a third sort of Impenitents, and they are such as are contented of the necessary of Repentance, but they do not think it a time now to Repent: they believe they will repent, but all in good time, there's no hast of it yet, it will be time enough hereafter: at the hour of Death, when age and sickness is upon them, and they think it a thing of nothing to Repent, they can do it when they list, its done with a wet finger; there needs no more but to say, Lord have mercy upon me, when they are going out of the World, this is the general Disease with which most men are infected. But let such Men know, that it is a hard matter to Repent, and Sin is very powerful; and if they do not seek to get it subdued in the strength of their days, it will be too hard for them at the last: for although Men grow weaker and weaker, yet Sin grows stronger and stronger, and long as (we say) bred in the Bone, nursed up bring in our Youthful days, it will not easily be rooted out of the flesh. Can the Blackamore change his skin, or the Leopard his spots: Jer. 13. 23. So they cannot; no more can they that are accustomed to do evil, leave it when they list.

If Repentance be a thing so easy, how is it that many who sought after it could never obtain it? How many are there that have cozened and

## Christ's first Sermon.

and cried in the bitterness of their Souls, the horror of their Conscience, that they were not repent. O that I could repent, O that my hard Heart would break in pieces! This hath been the crys of many. It is not in the power of Man to Repent when he pleases, for God giveth space to Repent now it may be he will not do it too morrow: a Man by Nature as he is not of himself, so he hath no inclination of himself to Repentance. Repentance is a hard work, a circumcision of the Heart, and casting of Christ out of the Soul, which indeed will make the Heart to bleed; which thing no natural Man is either willing or able to do. Mortifie (saith the Apostle, Col. 3. 5.) your Members which are upon Earth; which thing suits not with a natural man. Let no man then put off Repentance upon such foolish wicked thoughts as these, for Repentance is an easy work, which a Man may perform when he pleases, such unkind thoughts as these will decease you. Thou that wouldest not repent now thou mayest, when thou wouldest, may be thou shalt not be permitted: thou that wouldest not repent when God giveth space, how full may be when thou wouldest, deny it thee? because when it was offered to thee thou refusedst. Ezek. 24. 13. Because I would have purged thee, and thou wast not purged, thou shalt not be purged from thy filthiness saith the Lord.

¶

## Christ's first Sermon.

The longer men live in Sin, the stronger will Sin grow in them: he that will not leave Sin when he is young, will hardly leave it when he is old: it is said of wicked Men, in Job 20. 11. Their bones are full of the sins of their Youth, which lye down with them in the dust. Not that Mens bones are buried with them in their Graves, for then they might be happy, but that they continuall with them till Death: yea after Death. Many a time and often hath the Lord stood at the door of Mens Consciences, and knocked to come in, Revel. 3. 10. Behold I stand at the door and knock (saith Christ) I do not let God wait long, he hath waited a long time already to be gracious unto thee, Isa. 30. 18. Do not give the Devil the prime and strength of your days, and then think to serue God in your old age: You do not leave Sin in this, but Sin leavess you; you have not the strength and power to sin then as you have had, but still your Harts are as bad as ever they were; thin put not off your Repentance till Sickness comes. Happy, yea blessed happy is that Man, and blessed shal he be, that in the time of his Youth and Health furnishes his Heart and Soul with comfort against the evil day: happy is that Soul who when Age and Sickness comess, is so fitted for Death by Repentance, that when Death comess he hath nothing else to do but to Dye. We perfwaded them to Repent be-  
times

## Christ's first Sermon.

times, before we go hence and be no more seen. there is no time ours but the present time, we know not whether we shall live another day, in this night: many that are in health one day, are brought to their grave the next. Our life (saith St. James,) is but a vapour that appeareth for little time, Jam. 4. 14. We are no sooner born but we begin to dye. Put not your selves off this from day to day, he that's unfit or unwilling to print to day, will be so to morrow, therefore seek the Lord while he may be found, 1 a. 53. There's a time when God will not be found, Prov. 1. 24. to ver. 30. saith God, Because I called and ye refused, and set at naught all my counsel and would none of my reproof; therefore will I laugh at your calamity, and will mock when your fear cometh; when distress and anguish cometh upon you. Then shall you call on me, but I will not answer; they shall seek me early, but shall not find me; for they that hated knowledge and did not chuse the fear of the Lord, therefore shall they eat the fruit of their ways and be filled with their own devices. There's a time when mercy may be had, but if we neglect that time, it will not be recovered again, though it be sought with tears; there is a time when with the wise givings we may enter into the wedding, but if we miss not that time, we may with the foolish word knock at the door shut against us, Mat. 25. Then may we

## Christ's first Sermon.

Knock and call, yea, cry Lord, Lord, open to us. ~~But~~  
the Lord shall say unto us. I know you not. The  
whole World had a long time of Repentance; a hun-  
dred and twenty years did Noah preach Repen-  
tance to them, and yet they repented not: but the  
Ninevites they had but a short time given them,  
but forty days, and yet they repented; they made  
the Day of Repentance whilst the Sun of Gods  
patience shined upon them.

God is not bound to waste Mens leisure, the  
Soul is but a Tenant at will, and may suddenly  
be turned out of doors; and when you lie upon  
your sick Beds, the Lord may fill your Heart  
with such fears as may make your Consciences  
dungerber despair of mercy. God sent you his  
servants early and late, in season and out of sea-  
son, to intre you to Repent, but you will re-  
pent you say hereafter, you will if you can, you  
will God will work it in you. What ground  
are you of this hope? hath God made your any  
promise,? Who canst not draw out the  
mean of thy Life one Minute, so might God  
honor, this may be the last Day, the second  
Death, and the others of Grace are at an  
upper top Life ends, if not before: you know  
no time and tide stays no Mans leisure, the  
one is so wise as to take time and tide for  
mortal affaires, will any Man be so foolish as to  
over the time of his living till Marred? Spe-

## Christ's first Sermon.

will not be carrying out of Dung, when they should be setting in of Corn; no, they will not patch those things first which are of most necessity. And is there any thing of more necessity than the salvation of your souls? Will your souls be saved without Repentance? or can you repent when you will? But you will say, you are young, and therefore may be born with a whisle, which is the Devils Divinity; for young Men have more liberty allowed them to sin, or to put off Repentance, than old Men have, its the Devils policy to insue this into thy brains, that he may ensnare thee. It was the commendation of Timothy, That from a Child he had known the Holy Scriptures, 1 Tim. 1. Young Saints, in some, but not the word of God, probe old Devils: But I am sure it is a rare thing to see an old man become a young Saint. When the Devil and sin hath loaded it in your Souls, yea, Tyrannized over Soul and Body for thirty or forty years together, do you think then that a little groaning or crying Lord have mercy upon me, will be able to dispossess him at the last, he having gotten an strong a hold in your Soul, to be beaten out of his quarters so easily: He that will not remember God when he is young and living, its great to be scared, God will be unmerciful of him when he is old and dying. Therefore once more, I beseeche you in the Bowels of Christ, Speedily re-

## Christ's first Sermon.

set about the work of Repentance, lest when it is too late you repent, weep and mourn, that you repented not before. Do not say of repented, as Felix said to Paul, Thou wile repent when thou art better at lealnre, another time shall serye the tyme; it may be thou mayest not live to another time. or if thou doest, thy heart may then be as hard, if not harder than now it is. Would you not in the day of the Lord be in a worse condition than Heathens or Infidels are? Then Repent. Would you not when you are dead be in a worse condition than Toads or Serpents? then Repent.

It may be said of every impudent sinner, as Christ said of Judas, in the 29. of Matthew and the 24. verse. It had been better for that man if he had never been born. Heathens in the day of Judgment shall be in a better condition than impudent Christians, for they shall have a lesser condemnation, because of their Ignorance; who it may be would have done better if they had known more. It shall be more tollerable (saith our Saviour) for Sodom and Gomorrah in the Day of Judgment, than for thee Capernaum: Thou England, that art exalted up to Heaven in Gospel Mercies, take heed and beware lest thou be thrown down to Hell in Gospel sentence.

I should now shew you the less that will

## CHRIST'S LAST SERMON.

get Men from Repentance; and so endeavor to remove them; but I shall only name them; and so to conclude with some few short notes to stir you up to Repentance. Now the less that keep Men off from Repentance, are either from Sins and Satan, or else from our Selves and the World; the Devil persuades Men that Repentance is a needless work, and Men need not trouble themselves with it; for those that God hath ordained to live, shall be saved, let them live never so loosely; and those that he hath appointed for Hell shall be Damned, let them Repent never so much: But to remove this let out of the way, know this, That all those that God hath ordained to Salvation, shall first or last, more or less, be brought to embrace the Means. In the 13. of the Acts and the 48. As many as were ordained to Eternal Life believed. God hath joined them and the means together, and caused as he that loves to separate them: Salvation without Repentance is impossible; without holiness no man shall see God, Heb. 5. 19. A second way by which the Devil keeps Men off from Repentance is Good News; God is merciful, saith the Devil, his mercy is over all his works, and he hath made you will not damn you, you need not fear it. True it is, even to wicked men, God is merciful, but these are but meekles on the left hand,

com-

## Christ's first Sermon.

commo-n merc os , it's a mercy to Men that they live; it's a mercy that we were not born Mo-  
nsters, and it's a mercy to have outward en-  
signs, but what art thou to the peculiar mer-  
ties of God? It was a good sp: c: of a Godly  
Man, saith he, He that made thee without thee,  
will not save thee without thee; If thou art in  
a Ditch, and will do no more to come out but  
cry, God help me, thou mayst lye and perish. Do  
not dare to go on in si i, because God is merciful:  
Shall we sin (saith St. Paul) that grace may a-  
bound? no God forbid. I dare not, saith a gra-  
tious heart: if ever you would partake of mer-  
cy, you must depart from Iniquity, 2 Tim 2.19.  
Let every one that nameth the name of Christ  
depart from Iniquity. I dare boldly say, that if  
all the Clouds of Heauen should continually  
shewe down Mercy there should not so much as  
one drop fall upon any impudent person.

Truly, the Devil labours to keep Men off  
from Repentance, by bringing them to Discr-  
eption of Mercy, if he cannot work men into presump-  
tion by the consideration of Gods mercies, he  
will do w: at he can to bring them into despera-  
tion, by telling them, that Mercy is out of date.  
But let not this hinder thy Repentance, for it is  
it cannot be too soon to Repent, so it's never too  
late to Repent; better late than never. I do not  
speak this, that any should neglect to repent be-

## Christ First Sermon.

times but that none should ever despair of me-  
ry, and thereby be hindred from this duty of re-  
pentance. A second let that hinders repentance  
is the world, the lusts of the flesh, and the pride  
of life, the pleasures and preferments of the  
world, these fight against the spirit, and resist  
the work of repentance; Voluptuousness and  
Drunkenness unsuits men for repentance, there-  
fore these must be abstained from (1 Pet. 2. 11.)  
As things that war against the soul. Mortal  
therefore (saith the Apostle) your members which  
are upon earth, fornication, uncleanness, &c. Col.  
3. 5, these must be mortified. And then a thicke  
that keeps men from reparation is sin; sin hath  
such a commanding power over the souls of un-  
regenerate persons. So that (as it is Rom. 6. 10)  
they give themselves over as servants to sin and  
to uncleanness. Then for the Lords sake, abso-  
lutly all occasion of sin: Let not sin therefore reign  
in your mortal bodies, that you should obey it  
in the lusts thereof: neither yield you your mem-  
bers as instruments of unrighteousness unto sin,  
but yield your selves unto God as instruments  
of righteousness, Rom. 6. 12, 13. O that I could  
prevail with you, and that the Lord would per-  
suade your hearts of the dreadful and doleful con-  
dition of all impenitent sinners. Consider then I  
beseech you in the fear of the Lord, these following

## Christ's first Sermon.

Considerations ; and first of all know this, you  
that live in the love of sin you live in the hatred  
of God, for the love of God and the love of sin can  
not possibly dwell together, and they that dwell in  
it, shall never dwell with God, Psal. 15. saith Da-  
vid, Lord who shall abide in thy taberaacle ?  
who shall dwell in thy holy hill ? he that walketh  
uprightly and worketh righteousness . And the  
Apostle saith, 1 Cor. 6. 9. Know ye not that the  
unrighteous shall not inherit the Kingdom of  
God ? be not deceived, neither fornicators, nor  
idolaters, nor adulterers, nor effeminate, nor  
abusers of themselves with mankind , nor  
thieves, nor covetous, nor drunkards, nor re-  
vilets, nor extortioners shall inherit the King-  
dom of God. And Psalm 97. Ye that love the  
Lord hate evil. Also 2 Tim. 2. 19. Let every  
one that nameth the name of Christ, depart from  
iniquity. 2ly. All those that sin, or are under the  
power and command of sin, are of the Devil : For  
he that commits sin (saith St. John) is of the De-  
vil, John 3. 9. And isn't not a sad thing to be under  
the power of the Devil ? every wicked man is the  
Devils slave, and he doth the Devils drudgery :  
where ever sin is in the love of it, there is also the  
Devil ; he keeps court in wicked mens hearts. 3ly.  
Sin is the high way to destruction, Is not destruc-  
tion to the wicked, saith Job, Chap. 31. 3. Well  
that it is, and a strange punishment to the work-

## Christ's first Sermon.

ers of Iniquity. Fourthly and lastly, Sin through  
Wrath and Condemnation upon the Soul : If  
ye live after the flesh ye shall dye, Rom.8.13. The  
wicked shall be turned into Hell, and all the Na-  
tions that forget God. Psal.9.17. These things  
being considered and seriously taken to Heart, we  
think should not only awaken Sinners out  
of their sleepy security, but also provoke them to Re-  
pentance. And then there is another let which hin-  
ders Men from Repentance, and that is in them-  
selves, which is of all other the greatest let. We  
did not our base Hearts deceiv<sup>e</sup> us, the Devil can  
deceiv<sup>e</sup> us, and Sin, could never hinder us from re-  
turning to God by Repentance, and these lets from  
ourselves, are either from ignorance or hardness of  
Heart, Eph.4.18. Men, saith the Apostle, through  
the ignorance that is in them, and through the  
hardness of their hearts, being past feeling, have  
given themselves over to lasciviousness, and to  
work all uncleanness with greediness. Ignor-  
ance must needs be a great let to Repentance, no  
wonder when men know not the danger of sin nor  
the necessity of Repentance that they live in sin  
and never come to Repentance; who is there that  
seeks for that he knoweth not of. If impenitent  
sinners did but know what a dangerous condition  
they were in without Repentance, they would  
never suffer their eyes to sleep, nor their Eyes  
to number, before they had made their peace with

## Christ's first Sermon.

God by Repentance: Even for the Lord's sake, get acquaintance with God, and learn to know what an odious thing sin is, Job 22. 21. Acquaint now thy self with God, and be at peace, thereby good shall come upon thee, thereby thou mayest be brought to repentance. When secondly, there's hardness of Heart, which hinders in us the work of repentance. Its said of Zedekiah, 2 Chron. 36. 13, That he hardened his Heart that he might not turn to the Lord his God. And this hardness of heart is very lamentable, because all the means which God uses to soften, work not upon it at all, and Pharaoh hardened his Heart, and would not let the Children of Israel go, Exod. 8. 32. All the sore judgments of God upon you could not prevail with his hard heart, he would not let them go; so wicked Men whose hearts are hardened, they will not let their sins go neither the Judgment, nor the Mercies of God will prevail with wicked Men, to turn them from their sins, Amos 4. 12. saith God, Though I have sent among you judgment upon judgment, plague, famine and noisom beasts, yet have you not returned unto me. Therefore I beseech you, in love to your poor Soul, that by prayer you would beg of God to give you softened hearts, that may melt and tremble at the word of God, lest by going on in your sins, ye bring upon your selves just destruction, And so I come to give you some

## Christ's first Sermon.

Come then and morsbes to set you up to the  
tance, and so I shall conclude.

The first and principal means of working Re-  
pentance, where it is not, is the word of God.  
Mat. 5. 17. And Jesus began to preach and  
say, Repent for the Kingdom of Heaven is  
at hand. Christ's first Sermon was a Sermon  
of Repentance, therefore if ever you would repent  
of your sins, attend upon the Word of God. When  
a woful sad condition are those in that want  
the Word of God: What the Preacher said, Eccles.  
11. 6. In the morning (saith he) sow thy seed; and  
in the evening withhold not thy hand; so say I  
of hearing the word of God. Hear in the morn-  
ing, and hear it in the afternoon; hear it on the  
Lords-day, and hear it in the Week day, take  
opportunities of hearing the word of God.

And then a second help is, to consider the  
goodness and power of God, his almighty, and  
his all-seeing Eye; consider God sees and knows  
all thy ways, and is able to punish thee, for  
thy sins: if men were but convicted of his truth  
they durst not sin so boldly as they do. But I  
pass by this to give you some few Evidences  
of the truth of Repentance, and they are but  
these.

First, the Soul that hath truly repented is  
very careful to avoid even the occasion of sin, and  
keeps himself at a distance both from sin and fa-

## Christ's first Sermon.

per-  
sons, he will dispence with no sin at all, but will  
say as Ephraim did, What have I to do any  
more with sin? And secondly, he that is truly  
turned from sin to God, will endeavour to turn  
others also; he is not content that he himself is  
turned to God, but he will draw others to God  
also. Thirdly, he that hath truly repented is be-  
ing careful to furnish himself against the assaults  
of the Devil; The word (saith David, Ps. 119. 11.)  
have I hid in my heart, that I might not sin a-  
gainst thee. A true repentant treasures up the  
word of God in his heart, and walks worthy of  
the Lord unto all well-pleasing, being fruitful  
unto every good work, and increasing in the  
knowledge of God, Col. 1. 10. They do it, as it  
is in Ps. 119. 23. They keep the testimonies of  
God, and seek him with their whole heart. They  
also do no iniquity, they walk in his ways. Their  
delight is in the law of God, and his law do they  
meditate day and night, Ps. 1. 2. Fourthly, he  
that hath truly repented, is full of holy indignation  
against sin, and turns sin quite out of doors, he  
cannot endure the sight of it. Fifthly, he that hath  
truly repented, is full of fear, he is filled with an-  
guish, reverential, and filial fear of the Majes-  
ty of God, and he is afraid of displeasing God  
in sin. Sixthly, a true penitent is full of holy  
and heavenly desires, he desires more of God,  
and more acquaintance with the ways of God,  
more

## Christ's first Sermon.

more communion with God in Obedience.   
 Secondly, true Penitents are very zealous for God: O How do I love thy Law, saith David the 119. Psalm. A godly Man cannot but see God dishonoured, as it is said of Lot, the second of Peter 2. 8. He vexed his right soul from day to day with their unlawful deeds. And then lastly, where true repentance is wrought, it will work a holy change in the Soul, whereas sin was formerly delighted in. true Penitent hath it in Intigation; it will not only turn sin out of doors, but also ready to cut it in pieces as it were: true penitents have a feeling on their hearts for sin, and will loath themselves for the evil of these works. It is a hard thing for a man to loath himself, every man naturally loves himself, but true penitents loath and abhor themselves, as Job did. A Repentant Eye sees matter enough in himself of self-abhorrence: Repentance lets us see what black desıld Creatures we are by Nature. Ezekiel 20. 43. You shall remember your ways (in the Lord) and shall loath your selves in your own sight. And so much for the Evidence of Repentance.

Is it so then, that repentance is so absolutely necessary to Salvation, and that there is a great danger in putting it off from day to day; that a tickled repentence, is no repentance,

## Christ's first Sermon.

What but a sickly repentance? how highly then  
is it conuenient every one of us return to day,  
while it is called to day, to begin our repentance,  
not only to begin, but to persevere in it to  
the end of our days? Let the same spirit of our  
fathers rule us to have wrought our own wills,  
so to have walked in our own ways; and let  
us resolute for the time to come, to live unto  
God, and be not weary, for in due season thou  
shall reap if thou sOW now. Make Repentance  
a daily work, that so thy peace may be made with  
God, and when thou comest to dye, thou mauest  
nothing else to do but to dye. He that labours  
to kill sin by Repentance in his life, will be be-  
持 to dye when Death comes, Death is only  
a notable to a gracious penitent Work: they are  
not fit to dye, in whom Sin is not assuaged by repen-  
tance; they have done nothing of that work which  
had sent them into the World to do, that have not  
intended: Repentance sweetens our lives, and  
brings away the bitterness of Death, and only to pen-  
itent Sinners is mercy promised. Consider therefore  
the absolute necessity of Repentance, we cannot  
be saved except we repent; Except yo Repent,  
(with Christ) ye shall all likewise perish, Luke,  
19. 3. Consider all thy life is but short; thou  
hast but a little time to live in the World, thou hast  
therefore to bestir thy self then, and to husband thy  
time to the best advantage of thy Soul; thy pre-  
cious

## Christ's first Sermon.

cious & immortal Soul will be in danger. If  
thou repent not: for no Repentance no  
Soul; and if thou dost not repent thee here  
after, thou wouldest surely to thy cost repent there  
after in Hell, for thy neglect of Repentance  
will then curse the day wherein thou didst not  
repentance: then if there be any love in thy  
precious Soul, whatever thou dost, Repent.  
Consider also the end for which Christ came  
the World, Mat. 9. 13. I came (saith Christ)  
call Sinners to Repentance. Be zealous  
fore and repente, and as John saith, Mat. 3.  
Let us all labour to bring forth fruit meet  
Repentance. Now the Lord work these things  
upon your hearts, and the Lord give every  
of us Repentance unto life; Repentance not  
to be repented of: which the Lord of his  
mice mercy grant unto us all. To whom be  
glory and honour for ever, Amen.



**F. I. N. I. S.**



